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Light Prevailing,

AND

Expelling Darkneſs:

OR, A

VINDICATION

OF THAT

Moſt Noble Principle,

The Light of Chriſt in Men.

Recommended by many Scripture Teſtimonies unto All, that they may Believe therein.

By *William Robinſon.*

LONDON:
Printed and Sold by *J. Sowle*, in *White-Hart-Court* in *Gracious-Street*, 1709.

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BRITISH MUSEUM

By R. Barclay.

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THen ſpake Jeſus again unto them, ſaying, *I am the Light of the World; he that followeth me, ſhall not walk in Darkneſs, but ſhall have the Light of Life:* Here is the Teſtimony of our Lord, That he is *The Light of the World*; and that his *Light* expelleth *Darkneſs* in the Souls of Men, I hope will not be deny'd. For Light expelleth Darkneſs outwardly, ſo that Men ſee how to walk from one place to another ſafely and ſecurely: So he that followeth Chriſt in his Light, which is the Juſt Man's Path, doth not, nay he *ſhall not walk in Darkneſs, but ſhall have the Light of Life:* As much as if he had ſaid, He ſhall be Converted from a Bad Man to a Good Man; his former Darkneſs ſhall be expelled, and driven away from him, that cometh to the Light, and that walk therein. John 8. 12.

The Path of the Juſt is as the ſhining Light, that ſhines more and more unto the perfect Day: But the Way of the Wicked is as Darkneſs, they know not at what they ſtumble: They will not come to the Light, the Juſt Man's Path, that *See* Prov. 4. 18, 19.

their Evil Deeds may be driven away; they love Darkneſs rather than Light, and that is their Condemnation.

John 3. 19. *And this is the Condemnation, that Light is come into the World, and Men love Darkneſs rather than Light*, (and the Reaſon render'd is) *Becauſe their Deeds are Evil:* And their loving Darkneſs rather than Light, is the cauſe of their Condemnation; and their Diſobedience is the cauſe of their Calamity; according to what is confeſſed by one of *Job*'s Friends, when he tells us of the *Calamity of the Wicked*,

Job 18. 18. ſaith he, *They ſhall be driven from Light into Darkneſs, and chaſed out of the World*; and that is ſore Puniſhment that will come upon the Wicked, the Ungodly, and all them that forget God, and rebel againſt Conviction; for theſe are of them that *Rebel againſt the*

Job 24. 13. *Light, they know not the Ways thereof, nor abide in the Paths thereof.* From which it is evident, their Rebelling againſt the Light, keeps them from the Knowledge of the Light, and the Ways thereof. *For the Ways of the Rebellious*

Prov. 4. 19. *and Wicked is as Darkneſs, they know not at what they ſtumble. The Froward is carried headlong,*

Job 5. 14. *they meet with Darkneſs in the Day-time, and grope at Noon-day as in the Night.*

The good Men of God early had an Underſtanding of the *Juſt Man's Path, which is as a ſhining Light*, and bore Teſtimony thereof, as the good Men do in this Day; tho' there was, and yet are, many that ſlight it, and have no regard to it: Therefore remain in Darkneſs, and out of the Juſt Man's Path, and grope in

Jab 12. 25. the Dark; of which *Job* ſpeaks, *They grope in the Dark, without Light, and he maketh them to*

ſtagger

ſtagger like a drunken Man. But how come they to be without Light? Becauſe they wandred from it, ſlighted, contemned, and rebelled againſt it, as aforeſaid; which makes it both plain and clear, that they had the Light, otherwiſe it could not truly be ſaid, *They rebelled againſt it*, or be driven away from it. But one of *Job*'s Friends, *Bildad* gives another Proof that they once had the Light, when he ſaith, *The Light of the Wicked ſhall be put out, and the Sparks of his Fire ſhall not ſhine; the Light ſhall be dark in his Tabernacle, and his Candle ſhall be put out with him.* Job 18. 5,6. If wicked Men had not had the Light, in order to reſtrain them from their Wickedneſs, and to expel their Darkneſs, they were the more to be excuſed: But Light being given, Obedience to it is required. But wicked Men are not obedient to the Light; therefore it is withdrawn, or taken away.

Now, *Job was an upright Man, feared God, and eſchewed Evil*; and had great Experience of the Ways of the Almighty: He loved the Light, and that was his Preſervation: He was often tried, yet not forſaken; but kept his Integrity and Love to God. He ſaid, *Oh that I were as in Months paſt, as in the Days when God preſerved me; when his Candle ſhined upon my Head, and when by his Light I walked through Darkneſs.* Job 1. Job 29. 2,3. This ſhews, that *Job* had great Regard to God and his Light, by it walked through Darkneſs, left it behind him; in the Light come to ſee the Lord for himſelf, and to be owned by him, beyond thoſe that were accounted his Friends; they had not ſpoke *right things of the Lord*, as *Job* his Servant did. Job 42. 7.

Now we may ſee how early the Men of God

were acquainted with the Light; tho' others then, and alſo now in our day, have little or no Regard thereto; loves their Evil Deeds more than the Light, ſo remain ignorant, without the true Knowledge of it, or Love to it; but remain in the Dark. *Job* ſpeaks of ſome,

Job 24. 16. that *in the dark they dig through Houſes, which they marked for themſelves in the Day-time; they know not the Light:* Therefore Miſery and Wo will come upon ſuch, if they repent not. *For*

Iſai. 29. 15. *Wo unto them that ſeek deep to hide their Counſel from the Lord, their Works are in the dark, and they ſay, Who ſeeth us?*

So thoſe are they that err and ſtray from the Way of God, and from the Juſt Man's Path, *which is as a ſhining Light*; and deceive themſelves, in following the Devices and Deſires of their own Hearts Luſts. What! ſeek to hide their crafty Counſel from the Lord? It cannot be: *For his Eyes are upon the Ways of*

Job 34. 21, 22. *Man, and he ſeeth all his Goings: There is no Darkneſs, nor Shadow of Death, where the Workers of Iniquity may hide themſelves.*

But thus they careleſly go on, without due Conſideration, without Knowledge or right Underſtanding. *They know not, neither will they*

Pſal. 82. 5. *underſtand; they walk on in Darkneſs: The very Foundation of the Ungodly are out of courſe.* But

Pſal 112. 4. *for the Upright, there ariſeth a Light*; there ariſeth a Light in the Darkneſs. *For he is Gracious, and full of Compaſſion, and Righteous.*

The Gracious God hath given this Light to all Men; but it is greatly to be lamented, that ſo many ſhould ſtill remain in Darkneſs: But the fault is theirs, in not receiving of it. Therefore they live in Ignorance, and the

Broad

Broad Way and By-Path that leads to Death, is ſtill walked in by them. But let us make this Obſervation upon the foregoing Words, that *for the Upright there ariſeth a Light:* And this ſurely muſt be great Incouragement to the Upright to hold on in the Path of Uprightneſs, and in the Way wherein the Upright walk; and as the *Light* ariſeth for the Upright, the *Darkneſs* is driven away to be ſure.

I find that the Prophets and good Men had regard to the Light, and were enlightned thereby. *For thou art my Lamp, O Lord*; and the Lord did enlighten him. *For Light is ſown for the Righteous, and Gladneſs for the Upright in Heart.* 2 Sam. 22. 29. Pſal. 96. 11.

Where is this *Light* ſown? In the Heart of Man. For what end? That he may be converted to God. Did the Miniſters of Chriſt turn People to the Light? Yes: And was ſent of God ſo to do, and *to open their Eyes, and to turn them from Darkneſs to the Light, and from the Power of Satan unto God, that they may receive Forgiveneſs of Sins, and an Inheritance among them which are ſanctified by Faith that is in Chriſt Jeſus.* Acts 26. 18. This is a great Work indeed! How is it brought to paſs? By the Power of God, in giving his Son: *I will give thee,* ſaith the Lord, *for a Covenant of the People, for a Light of the Gentiles; to open the blind Eyes, to bring out the Priſoners from the Priſon-houſe.* Iſai. 42. 6, 7.

Here we have another Propheſie or Promiſe, what the Lord would do for all People, *Gentiles* as well as *Jews*; *Give his Son for a Light,* (and a Leader) *and to be his Salvation to the ends of the Earth. And the Gentiles ſhall come to thy Light, and Kings to the Brightneſs of thy Riſing*; Iſai. 49. 6. Iſai. 60. 3.

relating to his Church, whose Light and Brightness *Christ* is. And here is not only a Promise of God, *giving his Son for a Light, But* (also) *to be his Salvation*, and that *to the Ends of the Earth*; and the *Gentiles* shall come, and all that are willing may come: A general Invitation!

Rev. 22. 17. *The Spirit and Bride saith, Come; and he that will,*
Isai. 55. 1. *may come, and drink of the Water of Life freely, without Money, and without Price.* Oh that all would come to the Light, and let it arise, that their Evil Deeds may be suppressed, and expelled! For Evil Deeds are not only Man's Enemy, but God's Enemy, and tends to hinder him from his Right; for if God have his Right, he ought to have our Hearts. Therefore let his Enemies be turned out; let his Light arise; let God, who is Light, arise, let his Enemies

Psal. 68. 1. be scattered: *Let them also that hate him, flee before him.*

Did the true Ministers declare *God to be*

1 John 1. 5, 6, 7. *Light?* Yes: *This is the Message which we have heard of him, and declare unto you, That God is Light, and in him is no Darkness at all: If we say, that we have Fellowship with him, and walk in Darkness, we lie, and do not the Truth.* But how then do we come to the Saints Fellowship, or to have Fellowship with Him? By walking in the Light: *If we walk in the Light, as he is in the Light, then have we fellowship one with another, and the Blood of Jesus Christ his Son cleanseth us from all Sin.*

But I observe it is said, *They hated God and his Light.* Yes; and this is the Reason that they were to flee before him, *they hated his Reproofs.* Doth the Light reprove Men for their Evil Deeds? Yes, and that's the Reason why they

hate

hate it; for *every one that doth Evil, hateth the Light, neither cometh to the Light, lest his Deeds* John 3. 20, *should be reproved.* But is it so with them that doth Truth? No sure; *He that doth Truth, cometh to the Light, that his Deeds may be manifested, that they are wrought in God.* 21.

They that hate the Light, hate to be reproved by the Light; hates its Instructions; will not be informed; casts God's Law behind their Backs: And that is an evil thing to be sure. These do not only slight God's Love herein, but their own Mercies: For *God shews to Men what is good,* by his Light, *and what he requireth of them* to do; that is, *to do Justly, love Mercy, and walk Humbly with Him*; keep his Commands, turn to the Light, love his Chastisements, or Reproofs; for that is the way to be happy. *For the Commandment is a Lamp,* Prov. 6. 23. *and the Law is Light, and the Reproof of Instruction is the Way of Life.*

Now this Visitation of God by his Light, is not only to shew Men their Darkness, and the Error of their Ways, but to bring them out of it; and not only to bring out of the wrong Way, but to lead them in the right, and guide them in the Way of Peace, and in the Just Man's Path. He hath given his Light to the *Gentiles,* that sit in Darkness, that they might arise: For this end it is given, *To give Light to* Luke 1. 79 *them that sit in Darkness, and in the Shadow of Death, and to guide our feet into the way of Peace.*

To guide our feet into the way of Peace! Who is this spoken of? Them that take heed to the Light. Is the Light a sure Guide? Yes; it is that *sure Word of Prophesie,* unto which all Men ought to take heed: *We have a more sure Word* 2 Pet. 1. 19.

of

of Propheſie, whereunto you do well to take heed, as unto a Light that ſhineth in a dark place, until the Day dawn, and the Day-Star ariſe in your Hearts.

But *Iſaiah* ſpeaks of ſome, that were gone very far aſtray, grown Senſleſs and Blind. But wherein do they appear unſenſible? In calling *Evil Good*, and *Good Evil*. Wherein did their Blindneſs appear? In putting *Darkneſs for Light*, and *Light for Darkneſs*. What did he ſay of
Iſai. 5. 20. ſuch? He pronounceth a *Wo unto ſuch that call Evil Good, and Good Evil; that put Darkneſs for Light, and Light for Darkneſs:* And they had loſt their Taſte alſo; *they put Bitter for Sweet, and Sweet for Bitter.*

Iſaiah in another place tells us, how *the Peo-*
Chap. 9. 2. *ple that walked in Darkneſs, have ſeen a great Light; they that dwell in the Land of the Shadow of Death, upon them hath the Light ſhined.*

Then our Lord ſaith, almoſt in the very ſame
Mat. 4. 16. Words, *The People which ſat in Darkneſs, ſaw great Light; and unto them which ſat in the Region and Shadow of Death, Light is ſprung up.*

And thus the *Gentiles*, of whoſe Race we are, come to be brought in; being cut off from the wild Olive, and then grafted into the true Vine; to be delivered from the Power of Satan, wherein they had been in Bondage, and brought into the Power of God, wherein is glorious Liberty. But were the People of God
Col. 1. 13. thus delivered? Yes: *Thanks be to God, who hath delivered us from the Power of Darkneſs, and hath tranſlated us into the Kingdom of his dear Son.*

What are thoſe to do, that are thus tran-
Mat. 5. 16. ſlated? To *let their Lights ſo ſhine before Men, that others ſeeing their good Works, may glorifie God*

God your Father which is in Heaven. For no Man, when his Candle is lighted, ought to hide it, or put it under a Buſhel, but ſet it upon a Candleſtick, (that the Light thereof may appear) that they which come in, may ſee the Light.

For thou wilt light my Candle, ſaid *David*; *The Lord my God will enlighten my Darkneſs.* Pſal. 8. 28. *But whoſo curſeth his Father or Mother, his Lamp ſhall be put out in obſcure Darkneſs.* Prov. 2. 20.

Then the Power, Efficacy, and the Virtue of this Light ought well to be conſidered: For in Him dwells, and from Him comes Virtue, Life and Power; even from Him, who is this Light, as he ſaid of himſelf, *I am the Light of the World.* John 8. 12. If we receive Him, who is this *true Light*, we receive Power; for what end? that we may become the *Sons of God*: For it is ſaid, *He came to his own*, (that was to the outward Jews) *but his own received him not: But as many as received him, to them he gave power to become the Sons of God, even to them that believed on his Name:* Ch. 1. 11, 12. They come to ſee God's Salvation. For there is not Salvation in any other, but in Him, who ſaid, *I am the Light of the World; he that followeth me, ſhall not walk in Darkneſs, but ſhall have the Light of Life.* Chap. 8. 12.

John bore Teſtimony to the *Light of Chriſt*, Chap. 1. 4. when he ſaith, *In him was Life, and the Life was the Light of Men:* Then ſurely we ought all to take good heed thereto, as unto a *Light that ſhines in a dark place, until the Day dawn, and the Day-Star ariſe in our Hearts.* Doth the Light of Chriſt ſhine into Men and Womens Hearts? Yes. For what end? *To give to them the Light of the Knowledge of the Glory of God, in the Face of*

Jeſus

Jesus Christ: And this Treasure have we, saith the Apostle, *in our Earthen Vessels.* And so all Men, that obey the Light, have of this Heavenly Treasure.

John 1. 5. He tells us, *The Light shineth in Darkness, and the Darkness comprehendeth it not.* What Darkness is it the Light of Christ shineth into? Why the dark Hearts of Men and Women, that are darkned through Sin, and accustomed to do Evil. And for what end doth it there shine? For this end, that Men may be Enlightned by it, that Men may see their way out of Darkness, and may break off from their Sins, and from their Evil Deeds, and come to Christ, who is the Light. For Verse the 6th tells us, Ver. 6, to 9. *There was a Man sent from God*; ver. 7. *and the same came for a Witness, to bear witness of the Light, that all Men through him might believe. John*, saith he, *was not that Light, but was sent to bear witness of that Light, that was the true Light, which lighteth every Man that cometh into the World.*

And is this the way to be made a Child of God? By taking heed to the Light, or by Believing in it, may we come to be the Children of God, who is Light? Let us observe what our Lord hath said to this, *While ye have the* Chap. 12. 36. *Light, believe in the Light, that ye may be the Children of the Light.*

These two Passages are worth our Observation: The first tells us of *a Man sent from God*; surely then we ought to hear him, and observe well his Message: It was, *to bear witness of the Light, that all Men through him might believe: And that* (Christ) *was the true Light, which lighteth every Man that cometh into the World.*

And

And this ſhews the Univerſal Love of God to Man, who would have all Men to be ſaved; and for this end, enlightens *every Man that comes into the World.* Then in the next place, the great Love of Chriſt, to exhort or invite Men, *while they have the Light, to believe in it, that they may be the Children of the Light.*

And this Light, that we are exhorted to come to, and believe in, it is the Glorious Goſpel-Light that ſhines into the Hearts of Men; it is that Light that *John* was ſent of God to *bear witneſs to*, and that which Chriſt would have all Men to *believe in*, and come to the *knowledge of.*

Can this Goſpel-Light be hid? The Apoſtle ſaith, *If our Goſpel be hid, it is hid to them that are loſt, in whom the God of this World hath blinded the Minds of them that believe not.* For what end hath he blinded the Minds of them that believe not? *Leſt the Light of the glorious Goſpel of Chriſt, who is the Image of God, ſhould ſhine unto them*, or leſt they ſhould be *converted and healed*; or leſt they ſhould be *turned from Darkneſs to Light, and from the Power of Satan unto God*; for that is the way to *receive Remiſſion of Sins, and an Inheritance amongſt the Saints in Light.* 2 Cor. 4. 4.

We have ſaid before, that *John was ſent of God to bear witneſs of the Light*; but here now we may obſerve, that *Paul* was alſo ſent to the *Gentiles, to open their Eyes, and to turn them from Darkneſs to Light, and from the Power of Satan unto God, that they may receive Forgiveneſs of Sins, and an Inheritance amongſt them that are ſanctified by Faith in the Lord Jeſus Chriſt.* Now if all People were thus turned from Darkneſs, Acts 26. 17, 18.

from

from their Sins and Disobedience, and from the Evil of their Ways to the Light, and from the Power of Satan unto God; they then might know *Remission of Sins*; they then might know the *Sanctification of the Spirit, and Belief of the Truth*; and in it to lead a good Life, and to live to God in Spirit.

And then the *Conversation* will be ordered aright, the *Salvation of God* will be known, and
Mat. 5. 16. our *Lights shine*, as it was exhorted to, *Let your Lights so shine before Men, that they may see your good Works, and glorifie your Father which is in Heaven*; and this Men will do, as they come to the Light, and walk in it; they will come to know the Lord for themselves, will come to know him to be their *Light* and *Salvation*; as
Psal. 27. 1. *David* said, *The Lord is my Light and my Salvation, of whom shall I be afraid?* But while Men are in Darkness, and in Sin, there is cause to be afraid: *For the Sinners in Zion shall be afraid, and Fearfulness shall surprize the Hypocrite*, who under pretence of Holiness, cloaks his Iniquity, which is the cause of Condemnation: *For this*
John 3. 19. *is the Condemnation, that Light is come into the World, and Men love Darkness rather than Light*, (and what is the Reason thereof?) *Because their Deeds are evil.*

Now it is very plain in the foregoing Words, that *Light is come into the World*; but Men loving of their Sins, and their Evil Deeds, rather than the Light, is the cause of their Condemnation, and the cause of their Separation and Estrangedness from God.

And when Men are under Guilt, and Reproof, and Condemnation, because of Sin, they ought to turn to the Light, not to hate it.

But

But I fear there are too many, when under Reproof or Condemnation of the Light, turn from it; and many hate the Light, will not come to it, will not be inſtructed by it, neither take heed to it; and that's the reaſon of their adding Sin to Sin, and one Evil to another: And why? They hate the Light alſo; *For every one that doth Evil, hateth the Light; neither cometh to the Light, leſt his Deeds ſhould be reproved.* But they that have regard to their own Good, and to the future Well-being of their Souls, will come to the Light, and walk in it: *For he that doth Truth, cometh to the Light, that his Deeds may be made manifeſt, that they are wrought in God.* John 3. 20. Ver. 21.

For whatſoever is reproved, is made manifeſt by the Light; for whatſoever doth make manifeſt, is Light. Now Ungodly and Evil Deeds are reproveable: And why are they reproveable, and reproved? But that they may be laid aſide, departed from, forſaken, and come out of; and better things brought in, and that in the room thereof; things that are not reproveable, things whereof we need not be aſhamed nor reproved, things that make for our Peace: *If there be any Virtue, any Knowledge, any thing of Good Report, think of theſe things*; and be found in the Practice of theſe things that are true, right, and honeſt; for they that practiſe theſe things, will not hate the Light, neither be aſhamed of it: But will be willing to bring their Deeds to it; *For he that doth Truth, cometh to the Light*; and why? but *that his Deeds may be made manifeſt, that they are wrought in God?* Ephes. 5. 13.

Now

Now if we ſpeak but as Men, that have Senſe and Underſtanding of outward Affairs, or Men that are in a Journey going to a Place they were never at before; is it not adviſeable to ſtay for the Morning-Light, or Sun to ariſe, before they ſet forth? or otherwiſe they may miſs their Way, and ſpend their Time to no purpoſe: And ſo it is with thoſe that walk in the dark Ways of the World, and the By-Paths of wicked Men; they ſtumble and fall, and wander about in the dark; of whom *Job* giveth an account, ſaying, *They grope in the dark, without light; and he maketh them to ſtagger like a drunken Man.*

Job 12. 25.

Now if Men would but rightly conſider, and compare things; Men that have Buſineſs to do, to do it in the Day-time: If in the Night, it muſt be by the help of ſome Light; for without Light outwardly, we cannot ſee to work: Neither is Inward and Spiritual Things diſcerned without Light. For there is Work to be done inwardly; there is the Inſide to be cleanſed: For to make clean the Outſide only, will not do; tho' that may be done with the help of outward Light. But when the Inſide comes to be cleanſed, the Heart waſhed and made clean, the Rubbiſh and Filth of Sin turned out of doors, and the hidden and hurtful things that have lodged in the Hearts of Men made manifeſt; by what are they manifeſted? By the *Light*: For, as is ſaid before, *whatſoever doth make manifeſt, is Light.*

Well, it will be granted, that Light makes manifeſt; that is it makes things known to us;

us; and by that we come to ſee Sin to be exceeding Sinful: But how to get rid of it; to have it brought down, and wrought out, and our Inſides made clean, and our Hearts cleanſed; will walking in the Light bring this Work to paſs? I anſwer in the Apoſtle's words, *This then is the Meſſage that we have heard of him, and declare unto you, that God is Light, and in him is no Darkneſs at all: If we ſay that we have Fellowſhip with him, and walk in Darkneſs, we Lye, and do not the Truth. But if we walk in the Light, as he is in the Light, then have we Fellowſhip one with another, and the Blood of Jeſus Chriſt his Son cleanſeth us from all Sin.* 1 John 1. 1, to 5.

Well, it's very plain, that *Light makes manifeſt*, and that by walking in it we have *Fellowſhip one with another*, and alſo know *the Blood of Jeſus Chriſt to cleanſe us from all Sin:* But is this the way for all Men to be ſaved, and to come to the City of God? Yes: Even to that City, which *John* ſaw had no *Temple* therein; *For the Lord God Almighty and the Lamb are the Temple of it. And the City had no need of the Sun, neither of the Moon to ſhine in it; for the Glory of God did lighten it, and the Lamb is the Light thereof. And the Nations of them which are ſaved, ſhall walk in the Light of it. And there ſhall in no wiſe enter into it any thing that defileth, neither whatſoever worketh Abomination, or maketh a Lye: But they which are written in the Lamb's Book of Life.* Rev. 21. 23, 24. Ver. 27.

Now we may be convinced, by what hath been already ſaid, Firſt, That *God is Light, and in him is no Darkneſs at all.* Secondly, That *Chriſt is Light*; and *he that believeth in him, ſhall not walk in Darkneſs, but ſhall have the Light*

of Life. And, Thirdly, *The Nations of them that are ſaved muſt walk in the Light of the Lord, and of the Lamb.* And this is the way to *Behold the Lamb of God*; to Behold him in his *Light*, that taketh away our Sins, and worketh a Willingneſs in us to come to him, who is the Light. For *John*, that was ſent of God to bear witneſs of Chriſt, ſaith, *Be-*
John 1. 29. *hold the Lamb of God, that taketh away the Sins of the World.*

We may alſo obſerve what is ſaid before, not *any thing that defileth, or worketh Abomination, or loveth or maketh a Lye, ſhall enter into this City:* But who is it then that are admit-
Pſal. 15. 6, 7. ted? or who is it that ſhall *abide in the Tabernacle of the Lord? or who ſhall dwell in his holy Hill? He that walketh uprightly, and he that worketh Righteouſneſs, and that ſpeaketh the Truth in his Heart.* And it is alſo ſaid, *Mine Eyes ſhall*
Pſal. 101. 6, 7. *be upon the Faithful of the Land, that they may dwell with me. He that walketh in a perfect way, he ſhall ſerve me: He that worketh deceit, ſhall not dwell within my houſe: He that telleth lyes, ſhall not tarry in my ſight.*

Now we have it ſo plainly laid down before us, that there is no room for any Objection: Who ſhall *enter into this Holy City?* or who ſhall *abide in the Tabernacle of the Lord?* or who ſhall *dwell in his holy Hill?* It is *He that walketh uprightly*; 'tis *he that feareth God*; 'tis *he that walketh in the Light of the Lord*; 'tis *he that worketh Righteouſneſs*; 'tis *he that ſpeaketh the Truth in his Heart:* Theſe are them that muſt dwell with the Lord, and in the Houſe of the Lord.

And who are they that will be ſhut out? Thoſe

Thoſe that Rebel againſt the Light; thoſe that Reject its Reproofs; thoſe that work Abomination, and loveth or maketh Lyes: Theſe ſhall not tarry in his ſight, but ſhall be ſhut out of his Preſence; except they Repent, and be Converted: For that's the way to have their Sins blotted out, and to come to God's Kingdom.

What is the Kingdom of Heaven like unto? *The Kingdom of Heaven is like unto Treaſure hid in a Field; the which, when a Man hath found, for joy thereof, goeth and ſelleth all that he hath, and buyeth that Field.* Matt. 13. 44. What may we learn by this? Thus much we may learn, as hath been already ſaid, that the Apoſtles and Followers of our Lord Jeſus Chriſt had *this Treaſure in their Earthen Veſſels*; and *the Kingdom of Heaven* is ſaid to be *within*. So that this Treaſure *hid in a Field*, muſt be meant in the World, or in the Hearts of all Mankind; and when a Man cometh to the Light, and believeth in it, he ſeeth, and taſteth, and findeth of this Heavenly Treaſure; and, if wiſe for his own good, he hideth it in his Heart: And then there is Comfort, Joy, and Willingneſs to part with all that which is Sinful, and have been gather'd up in a time of Ignorance. This Man, that is thus Reached to by the Light, will part with all that which diſpleaſes God, and hinders him from Peace with God. And thus we come to *Purchaſe the Field* where this *Treaſure* is, and the *Kingdom of Heaven* is likened unto.

Then again, *The Kingdom of Heaven is like unto a Merchant-Man ſeeking goodly Pearls; who when he had found one Pearl of great Price, he* Matt. 13. 45, 46.

went and ſold all that he had, and bought it. How muſt we underſtand this, but by coming to the Light? For theſe are Parables, and hard to be unfolded, or underſtood, but as we come to the Light, the Key of *David*, that will open or unfold Myſteries, or theſe Parables to us; and if that opens, let no Man ſhut; but if that ſhuts, then no Man can open, or underſtand any farther than the Light of Chriſt opens, or makes manifeſt: *For whatſoever doth make manifeſt, is Light.* Wherefore it's ſaid, *Awake thou that ſleepeſt, and ariſe from the Dead, and Chriſt ſhall give thee Light.* And that will make a Diſcovery to us of the Heavenly Treaſure, and this Pearl of great Price; for in the Light they are to be found.

Conſider this Parable likewiſe: The poor Woman, that had loſt her *piece of Silver*, the Scripture ſaith, *Doth ſhe not light a Candle, and ſweep the Houſe, and ſeek diligently till ſhe find it? And when ſhe hath found it, ſhe calleth to her Friends and Neighbours, ſaying, Rejoyce with me, for I have found the piece which I had loſt.*

Luke 15. 8, 9.

This Parable is ſo Natural, and ſo much to the Purpoſe, of what is ſaid before, both as to the finding the *Pearl of great Price*, and the *Piece of Silver that hath been loſt*; that the Spiritual-minded Man may run and read: But the Carnal-minded Man knoweth not the things of God; and what is the reaſon of it? Becauſe they are only Spiritually diſcerned, in the Light ſeen, ſearched for, and found out: *For the Spirit of a Man is the Candle of the Lord*, (being lighted by him) *ſearching all the inward parts of the Belly, and dark Corners of the Heart.*

Prov. 20. 27.

Now

Now the Woman ſpoken of in the Parable, was not only ſenſible of her loſs, but ſhe took the ready way to repair, or find out what ſhe had loſt. It's ſaid, *She lighted a Candle, and ſwept the Houſe, and ſought diligently till ſhe found it; and when ſhe had found it, ſhe rejoyced:* And the Merchant-man likewiſe, he ſought, and that with diligence, no doubt, to find out the *Pearl of great Price*; for when he had found it, he was in love with it, otherwiſe he would not have ſold all that he had, to have bought it. Luke 15. 8.

Now if all Men were but ſenſible what a great loſs they are at, while Strangers to the Light of Chriſt: Though it hath univerſally ſhined, yet many are unacquainted with it; and alſo unacquainted with that Grace and Truth which is come by our Lord Jeſus Chriſt: For the Apoſtle tells us, *The Grace of God that brings Salvation, hath appeared to all Men*; but they not Believing in the Light thereof, is the cauſe why they are, and remain Strangers to it.

But let us now remember the Exhortation that was given, *Believe in the Light, that ye may be the Children of the Light:* And receive the *Grace of God* (that appears to all) in the Love of it; and then it will teach and inſtruct all to *deny Ungodlineſs, and the World's Luſts*, and to *live Soberly and Godly in this preſent evil World.* John 12. 36.

Now there is nothing but the Light maketh a true Diſcovery of things, either Outwardly or Inwardly; for in the Light of Chriſt we have diſcerning between the Precious and the Vile, between the Good and Bad; and be-

tween that which ſerves God, and that which doth not ſerve him. *For Life is manifeſt*, and they that are true Believers, and Followers of Chriſt, *have ſeen it, and have beheld his Glory, as the Glory of the only Begotten of the Father, full of Grace, and full of Truth.* For *in Him*
John 1. 4. *was Life, and the Life was the Light of Men*; and *all things that are reproved, are made manifeſt*, and diſcovered *by the Light.*

For it is by the Light we come to diſcern, ſee, and find out this *loſt Piece of Money*, and this *Pearl of great Price*, ſpoken of before: For there is more meant in theſe Parables than many are aware of. For it is ſaid, *In*
1 Cor. 15. 45. *Adam all die*, or are Dead while they are in Sin; are loſt without *Chriſt* the *ſecond Adam, the Lord from Heaven*, and made a *Quickning Spirit* to true Believers. For it is He that is
Luke 19. 10. come: *He is come to ſeek and to ſave that which is loſt:* It is He that is *the Repairer of Breaches, and the Reſtorer of Paths to walk in:* It is He that ſaid, *Seek, and ye ſhall find; ask, and ye*
Matt. 6. 33. *ſhall receive:* It is He that ſaid, *Firſt ſeek the Kingdom of God, and his Righteouſneſs, and all theſe things ſhall be added unto you:* It is He
John 12. 35, 36. that ſaid unto them, *Yet a little while is the Light with you; walk while ye have the Light, leſt Darkneſs come upon you: For he that walketh in Darkneſs, knoweth not whether he goeth.* Therefore *while ye have the Light, believe in the Light, that ye may be the Children of the Light.*

Now, what if we ſay, The Light is this precious Pearl hid in the Field, or Hearts of Men; and that loſt Man, or Men in the Fall, ought to ſeek for it where it is to be found,

found, and that is in the Heart: *For the Word is nigh, in the Heart, and in the Mouth; thou may'ſt both hear it and do it.* And if Men did but come to hear and obey this Word, that is ſo near to them, it would work a Change in the Heart: Whereas before they hated the Light, they would then come to be in love with it, and not content themſelves until they find it; but would ſeek to God, as did *David*, when he prayed to God for it, thus; *Oh ſend out thy Light and thy Truth! let them lead me, let them bring me to thy holy Hill, and to thy Taberenacle.* And thus Men might come to be turned *from Darkneſs to Light*, and *from Satan's Power to God*, and ſo to become his Children: For they that are turned from Darkneſs to the Light, are the Children of God, and the Children of Light, as the Apoſtle ſaith, *Ye are all the Children of Light, and the Children of the Day: We are not of the Night, nor of Darkneſs.* Therefore let all walk in the Light, that they may be Children of the Light, and of the Day; that they may walk in the Fear of God, be Sober, and hope to the End. This is the way to make a good End.

Rom. 10. 8.

Pſal. 43. 3.

1 Theſſ. 5. 5.

But this is to be minded by the way, that there muſt be a Change wrought in the Hearts of Men and Women, before it can properly be ſaid they are the *Children of Light*, or *Children of God*, who is Light. Firſt, there muſt be a yielding Obedience to the Light; there muſt be a Crucifying the Old Man with his Deeds, and there muſt be a putting on the New Man; there muſt be a putting off the Works of Darkneſs, and a putting on the

Col. 3. 10.

Armour of Light: For the Apoſtle *Paul* ſaith,
Rom. 13. 12, 13, 14. *The Night is far ſpent, the Day is at hand: Let us therefore caſt off the Works of Darkneſs, and let us put on the Armour of Light. Let us walk honeſtly, as in the Day-time; not in Rioting and Drunkenneſs, not in Chambering and Wantonneſs, not in Strife and Envying: But put ye on the Lord Jeſus Chriſt, and make no Proviſion for the Fleſh, to fulfil the Luſts thereof.*

We ſee here, that ſeveral things were Adviſed againſt, which are to be caſt off, and parted withal.

In the firſt place, we are to caſt off the Works of Darkneſs, before we can put on the Armour of Light: For Rioting and Drunkenneſs, Chambering and Wantonneſs, Strife and Envying; all theſe are the Works of Darkeneſs, and muſt be parted withal, before we can put on the Lord Jeſus Chriſt; and not only Strife and Envy, but Malice
1 John 2. 9. and Hatred alſo: *For he that ſaith, He is in the Light, and hateth his Brother, is in Darkneſs until now*; and if in Darkneſs, they wander from the Way, and from the Path of the Juſt, that leads to Life. But *Iſaiah* tells us, how the
Iſai. 42. 16. *Lord would bring the Blind by a way they knew not, and lead them in Paths they have not known; and will make Darkneſs Light before them, and crooked things ſtraight.*

This is the great Work of God, by his Spirit in the Hearts of Men and Women, to work them into a willingneſs to come to Chriſt. For when he was in the World, he opened the Eyes of the Blind outwardly; and in this Goſpel-Day, he opens the Eyes of the Blind inwardly, by his Spirit, and brings them by a way

a Way they knew not, and leads them in Paths they have not known: Neither was it likely, while they were Blind in Sin, to know the Way and Path of the Juſt, which is as a ſhining Light, and leads to Life. For Blind Men cannot ſee Light: Neither can thoſe that have Eyes, ſee things without Light. But it is ſaid, *The God of this World hath blinded the Minds of them that Believe not, leſt the Light of the glorious Goſpel of Chriſt ſhould ſhine unto them, and they ſhould be converted and healed.* This is the Enemy of all Righteouſneſs, that thus blinds Peoples Minds; and it is for an ill End, leſt they ſhould ſee with their Eyes the Light of the Glorious Goſpel, and leſt it ſhould ſhine unto them, and leſt they ſhould be converted and healed thereby. 2 Cor. 4. 4.

This Enemy of all Righteouſneſs, or the great Adverſary of all Mankind, lies in wait to deceive and deſtroy; it is he that hath Blinded the Minds of them that Believe not in the Light: For if Men did but Believe in the Light, they would come to be converted, and healed alſo. For Chriſt ſaith, *While ye have the Light, believe in the Light, that ye may be the Children of Light.* This Enemy of Mankind is called, *The Prince of the Power of the Air, the Spirit that now worketh in the Hearts of the Children of Diſobedience*; and that by his dark Power, to keep Men and Women from the Light. John 12. 36. Epheſ. 2. 2.

But Chriſt is the Prince of Life and of Light, that would have all Men to be ſaved, and come to the Knowledge of the Truth; it is He that is come to ſeek and to ſave

thoſe

thoſe that are loſt, and driven away: He is
Luke 1. 79. come to *give Light to them that ſit in Darkneſs, and in the Shadow of Death*; and to *guide the Feet* (of thoſe that obey the Light) *in the Way of Peace.*

This *giving of Light to them that ſit in Darkneſs*, is that they may come out of Darkneſs, not to remain or continue in Darkneſs: When Light is given, and the Light of the Glorious Goſpel of Chriſt doth ſhine, it ſeems to be a Time of Viſitation, or a Call to Men to come out of Death and Darkneſs. Surely we ought to obey the Call of God, who hath thus Reached to us, and hath Viſited us with his Heavenly Day ſpring from on High, to give Light to them that ſit in Darkneſs; and not only hath given it, but *God (who com-*
2 Cor. 4. 6. *manded Light to ſhine out of Darkneſs) hath ſhined in our Hearts*, (for what?) *to give us the Light of the Knowledge of the Glory of God, in the Face of Jeſus Chriſt.*

One would think there is ſo much ſaid concerning the Light of Chriſt, as might perſuade Men to turn to it. *Paul* knew the Terrors of God, becauſe of Sin; and when he came to be turned to the Light, he perſuaded others to come to it alſo. What, to come to the Light, or believe in the Light! Yes, no doubt at all of that; for he was ſent of God ſo to do: And when he was firſt of all Convinced, he beheld a Hea-
Acts 9. 3. venly Viſion, which was a Light from Heaven ſhining round about him; and this Light was more Bright than the Sun at Noon-day, as he gives an account of it himſelf, ſaying, *At*
Acts 26. 13. *midday, O King, I ſaw in the way a Light from Heaven,*

Heaven, above the Brightneſs of the Sun, ſhining round about me; and not only ſo, but the Lord told him, *It was hard for him to kick againſt the Pricks*, which were within him: And thus *Paul* was converted. But was he ſent of God to turn People to the Light? Yes; the *Lord appeared to him for this purpoſe, to make him a Miniſter and a Witneſs of thoſe things which he had both heard and ſeen*; and alſo *to open their Eyes, and to turn them from Darkneſs to Light, and from the Power of Satan unto God.* Acts 26. 16, 18.

This *Paul*, that was met with in the way to *Damaſcus*, and ſaw the Light to ſhine round about him, and heard the Voice from Heaven, became an able Miniſter, and turned many to the Light; and gave excellent Counſel and Advice, and many were converted, and added to the Church, and brought into Obedience to the Truth, by his Miniſtry; and many were turned to Righteouſneſs, from their Unrighteouſnes. And this was his Advice to the Church at *Corinth*, *Be ye not unequally yoked together with Unbelievers: For what Fellowſhip hath Righteouſneſs with Unrighteouſneſs? and what Communion hath Light with Darkneſs? and what Concord hath Chriſt with Belial? or what Part hath he that Believeth with an Infidel?* He yet goes on, *And what Agreement hath the Temple of God with Idols? For ye are the Temple of the Living God; as God hath ſaid, I will dwell in them, and walk in them; and I will be their God, and they ſhall be my People.* Surely theſe were them that had learned Obedience to the Light, and Subjection to the Grace of God, that he would dwell withal. 2 Cor. 6. 14, to 18.

withal. He likewiſe warns the Chriſtians in the Name of the Lord, to *come out from among them, and be ye ſeparate, ſaith the Lord, and touch not the unclean thing, and I will receive you; and will be a Father unto you, and ye ſhall be my Sons and Daughters, ſaith the Lord Almighty.*

Here *Paul* was very Zealous, and a great deal of Reaſon he ſhews, and alſo great Counſel gives, by way of Argument and Query, when he ſaith, *Be ye not unequally yoked together with Unbelievers*; and then he alſo calls or commands them, to *come out from among them, and be ye ſeparate, ſaith the Lord; touch not the unclean thing, and the Lord will receive you.* For it is thoſe that are Redeemed from a vain Converſation, that he will receive into Favour, and dwell withal; and thoſe that are Redeemed from a vain Converſation, cannot have true Fellowſhip with thoſe that are of an evil Converſation: For thoſe that are converted to God, and turned to the Light, have Salt in themſelves; and have no Fellowſhip with the Unfruitful Works of Darkneſs, but will rather reprove them. For it was thoſe that were turned from Darkneſs to Light, that had Salt in themſelves, and were the Salt of the Earth, and was as a City ſet upon a Hill, that could not be hid; and as Lights to the dark World. And as a City ſet upon a Hill cannot be hid, neither do Men light a Candle, and put it under a Buſhel, but on a Candleſtick, and it giveth Light to all that are in the Houſe; then *let your Light ſo ſhine before Men, that they may ſee*

Matt. 5. 13, to 16.

ſee your good Works, and glorifie your Father which is in Heaven.

Peter tells of ſome that were called out of Darkneſs to this marvellous Light, that in times paſt were not a People, but now the People of God; which had not obtained Mercy, but now have obtained Mercy: Now (when turned to the Light) they were of that Royal Off-ſpring, and Choſen Generation. We may ſee what an Alteration and Change there was wrought in them and for them, when come to be choſen in Chriſt; as it's ſaid, *But ye are a Choſen Generation, a Royal Prieſthood, an Holy Nation, a Peculiar People, that ye ſhould ſhew forth the Praiſes of Him that hath called you out of Darkneſs, into his marvellous Light.* 1 Pet. 2. 9.

The Call of God to come out of *Darkneſs*, into his *marvellous Light*, is, that we may all come to the Knowledge of God, who is Light; and to the Knowledge of his Son Jeſus Chriſt, who is the Way, the Truth, and the Life: For in him was and is Life, and this Life is the Light of Men. Let us obey the Light, and believe in it, that we may be brought to the Knowledge of the Father and Son by it: For to know the only true God, and Jeſus Chriſt whom he hath ſent, is Life Eternal. For no Man comes to the true Knowledge of God, but by the Son; and no Man knows the Father, but the Son, and he to whom the Son will reveal him. Now what ſight we have of the Things of God, or what is revealed or diſcovered to us, is all by the Revelation of his Spirit: Therefore let us Obey it, and not Rebel againſt it;

for

for they that Rebel againſt it, are out of the Way, and out of the Truth, and out of the Juſt Man's Path; and in the Way of the Wicked, which is Darkneſs.

Job ſpeaks of them that drive away the Aſs of the Fatherleſs, and take away the Widow's Ox for a Pledge, and turn the Needy out of the Way: *Theſe*, ſaith he, *are of thoſe that Rebel againſt the Light; they know not the Ways thereof, nor abide in the Paths thereof.*

Job 24. 13.

Surely theſe were a very bad Rebellious People, to drive away the Aſs of the Fatherleſs, and turn the Needy out of the Way. Theſe were ſomewhat like them that would not enter the Kingdom, nor ſuffer others; would not do well themſelves, nor let others do well: And their Rebellion againſt the Light, was the Reaſon they knew not the Ways thereof, nor abode in the Paths thereof. But Rebellion was ſaid to be as the *Sin of Witchcraft*; and to be ſure it is dangerous to continue in Rebellion againſt the Light, leſt they come to want Light, and to be ſhut up in utter Darkneſs.

Surely Men ought to mind the Day of their Viſitation, and the Time while the Lord is pleaſed to ſtrive with them by his Spirit; and not to provoke the Lord, or reject his Counſel, neither reſiſt the Holy Ghoſt: For by ſo doing, they hurt themſelves, and grieve his Righteous Spirit; and ſo become vain in their Imaginations: And this is the way that many fooliſh Hearts comes to be darkned, through the Deceitfulneſs of Sin. For one

of

of *Job*'s Friends ſpeaks thus, That *the Light of the Wicked ſhall be put out, and the Sparks of his Fire ſhall not ſhine; the Light ſhall be dark in his Tabernacle, and his Candle ſhall be put out with him.* Job 18. 5, 6.

To be true and faithful to the Light, is the only way to eſcape the Snares of Death. For we have all of us a Journey to go, and a Race to run; and I pray God we may ſo run, as that we may obtain; that we may not faint in our Journey; that the Lord may be our Light and our Salvation, our Strength and our Leader: For the *Pſalmiſt* did ſay, *The Lord is my Light and my Salvation, whom ſhall I fear? The Lord is the Strength of my Life, of whom ſhall I be afraid?* Pſal. 27. 1.

If we are good Stewards, we muſt improve our Talent, and be true to this Noble Principle of Light, that the Lord hath committed to us: Not tye our Talent in a Napkin, neither bury it in the Earth; for that is not the way to improve it, but the way rather for him that gave it, to take it from us again. But if we are Faithful in a little, we may be made Rulers over more; and if true to the Light, we may ſee more Light: For *with thee*, ſaith *David*, *is the Fountain of Life; in thy Light ſhall we ſee Light.* Pſal. 36. 9.

It was ſaid of Wiſdom, that *ſhe led in the Way of Righteouſneſs, and in the midſt of the Paths of Judgment.* Chriſt is the Wiſdom of God, and the Power of God: *For all Power both in Heaven and in Earth is committed to the Son.* And as He is the *Wiſdom* and *Power of God*, He is alſo the *Light of the World*; John 8. 12.

and

and they that follow him, ſhall not walk in Darkneſs, but ſhall have the Light of Life. And as he is the Wiſdom of God, and the Light of the World, may we not ſay, That by his
Job 29. 3. Light we have walked through Darkneſs; and by his Light we have been led in the Way of Righteouſneſs, and in the midſt of the Paths of Judgment? And the Work of Righteouſneſs, which is Peace, we have known to be brought forth, as we have
Pſal. 37. 3, to 6. truſted in the Lord; as *David* ſaith, *Truſt in the Lord, and do good, and verily thou ſhalt be fed: Delight thy ſelf in the Lord, and he ſhall give thee the Deſire of thy Heart: Commit thy Way unto the Lord, and he ſhall bring it to paſs; and he ſhall bring forth thy Righteouſneſs as the Light, and thy Judgment as the Noonday.*

Iſai. 30. 26. And the Prophet *Iſaiah* ſaith, *Moreover, the Light of the Moon ſhall be as the Light of the Sun, and the Light of the Sun ſhall be ſevenfold, as the Light of ſeven Days, in the Day that the Lord bindeth up the Breach of his People, and healeth the ſtroke of their Wound.* This Prophecy hath relation to the Church in this Glorious Goſpel-Day, that is now broken forth, and hath ſhined very Glorioufly, to the Reviving of many drooping Souls, that was wounded and hurt through Sin, and had erred and ſtrayed from this Glorious Goſpel-Light, and from the Way that leads to Reſt and Happineſs: But, bleſſed be God, they are now Returned and Returning to the great Biſhop of Souls, the Lord Jeſus Chriſt, who is *the Repairer of Breaches, and the Reſtorer of Paths to dwell in.*

The

The ſame Prophet alſo ſpeaks of *Darkneſs* Iſai. 60.
covering the Earth, and groſs Darkneſs the People: Yet, ſaith he, *the Lord ſhall ariſe, and his Glory be ſeen; and the Gentiles ſhall come to thy Light, and Kings to the Brightneſs of thy Ariſing. Thy Sons ſhall come from far, and thy Daughters ſhall be nurſed at thy ſide: And that the abundance of the Sea ſhall be converted unto the Lord; the Forces of the Gentiles ſhall come unto him.* Here is a great Converſion, and a great Increaſe of Light, and of the Knowledge of God foretold, (and Fear towards God ſpoken of) in the Day when the Lord bindeth up the Breach of his People; in the Day when the Lord ariſeth, his Glory ſhall be ſeen, his Enemies ſhall be ſcattered. It is time now for us to awake, and ariſe out of the Sleep of Sin, being Light is come: For the firſt Verſe of this Chapter ſaith, *Light is come*; bids us *Ariſe, ſhine, for thy Light is come, and the Glory of the Lord is riſen upon thee.*

Oh Mortal Man! what wilt thou do?
Break off thoſe Sins, the Light doth ſhow
For to be Evil, and not Good;
That Light receive, thou haſt withſtood:
And of thy Evil Deeds repent and mend,
For able is the Light thee to defend.
Therefore on it let us depend,
It will preſerve unto the End.

The Prophet *Samuel* ſaith, *The Lord ſpake* 2 Sam. 23.
by me, and his Word was in my Tongue. The 2, 3, 4.
God of Iſrael ſaid, the Rock of Iſrael ſpake to me,

He that Ruleth over Men must be just, Ruling in the Fear of God: And he shall be as the Light of the Morning, when the Sun riseth, even a Morning without Clouds.

The Lord spoke to the Prophets, and by his Prophets to his People, in former times: But in this Gospel-Day he speaks to us by his Son, the great Prophet that *Moses* prophesied of, when he said, *The Lord your God will raise up a Prophet like unto me*; and him we ought to hear: For he saith, *Him shall ye hear in all things; and they that will not hear him, shall be cut off from among the People.* And as we ought to Hear him, so we ought to Obey him, and know his Rule and Government in our Hearts, as King; that he may deliver us from Evil, (that is, from doing of Evil) and deliver our Souls from the Pit, as *Elihu* saith,

Job 33. 28, 29, 30. *He will deliver his Soul from going into the Pit, and his Life shall see the Light. All these things worketh God oftentimes with Man, to bring back his Soul from the Pit, that he may be enlightned with the Light of the Living.*

God hath been good to his People in every Age of the World: He was good to *Israel*; He is good to all that fear him, and to all that are upright-hearted, and to all them that seek to him. He gives his Light to Men, that by it they may see the Evil and Error of their Ways, and come out of them, that they may have their Souls delivered from the Pit, and from the Snares of wicked Men.

Prov. 1. 10. *If Sinners entice thee, consent thou not.* And to reject Evil, and do Good, is the way to live to God. And this will be the way to keep thy

Soul from the Pit, as is ſaid before, *All theſe things worketh God oftentimes with Men, to bring back his Soul from the Pit, that he may be enlightned with the Light of the Living.*

That God was good to *Iſrael*, is ſhewed by *Nehemiah*, who ſaid, *The Pillar of the Cloud departed not from them by Day, to lead them in the Way; neither the Pillar of Fire by Night, to ſhew them Light, and the Way wherein they ſhould go.* It is ſaid, *He gave them alſo his good Spirit to inſtruct them, and with-held not his Manna from their Mouths.* Nehem. 9. 19, 20.

It is plainly manifeſted by what is ſaid, that God was good to *Iſrael*; he was good to them by Night and by Day: The Pillar of Cloud overſhadowing, to keep them from the Heat, departed not from them by Day, to lead them in the Way; then the Pillar of Fire by Night, to give them Light, was a great Advantage and Comfort to them. Beſure then, his good Spirit to inſtruct them, ſhews that God had a peculiar Regard to them, inwardly and outwardly, who did not with-hold his Manna from their Mouths. He was good to them indeed.

David ſaith, *There be many that ſay, Who will ſhew us any good?* But at the ſame time he had regard to God, and prays to him, *Lord, lift thou up the Light of thy Countenance upon us: Thou haſt put Gladneſs into my Heart, more than in the time that their Corn and their Wine increaſed.* He was good to them indeed. Pſal. 4. 6, 7.

By his good Spirit he did them inſtruct,
And by his Light he alſo did conduct,

And with the Manna did them feed:
Now, by Chriſt's Light he will us lead,
If unto it we will take heed.

David ſpeaks yet more concerning the
Pſal. 44. 3. Children of *Iſrael*, and ſaith, *They got not the Land in Poſſeſſion by their own Sword; neither did their own Arm ſave them: But the Right Hand and Arm of the Lord, and the Light of his Countenance, becauſe he had favour unto them.*
—. 78. 14. *In the Day-time alſo he led them with a Cloud, and all the Night with a Light of Fire. O Lord*
—. 104. 1, to 4. *my God*, ſaith *David*, *thou art very great: Thou art cloathed with Honour and Majeſty: Who covereſt thy ſelf with Light, as with a Garment; who ſtretcheſt out the Heavens, like a Curtain; who maketh his Angels Spirits, and his Miniſters a Flame of Fire.*

The Entrance of God's Word giveth Light and Underſtanding; it is as a Lamp to thoſe that know the Entrance of it, and take heed to it; it is that by which a young Man may cleanſe his Ways; it is that Word that *David* hid in his Heart, that he might not ſin againſt God. And we ought all to take heed thereto, that we may not offend with our Tongues; that we may know a Bridle, not only to our Tongues, but to that unruly Nature alſo, which will not keep within the compaſs of Truth, that it may be tamed, and brought under; that we may know the Word of God to be as a Fire in us, to burn up all that is Combuſtible; and to be as a Light to us, and as a Lamp alſo: For this

David knew, when he ſaid, *Thy Word is a Lamp unto my Feet, and a Light unto my Paths.* Pſal. 119. 105.

And the Wiſe Man ſpeaks alſo of this Light, when he ſaith, *The Commandment is a Lamp, and the Law is Light; and the Reproofs of Inſtruction are the Way of Life.* Prov. 6. 23.

Iſaiah tells us, and he had a great Senſe and Sight of it, no doubt, how *the People that walked in Darkneſs, have ſeen great Light; they that dwell in the Land of the Shodow of Death, upon them hath the Light ſhined.* And alſo *Matthew* hath it, *The People which ſat in Darkneſs, ſaw great Light; and to them which ſat in the Region and Shadow of Death, Light is ſprung up.* And likewiſe *Luke* ſaith, *To give Light to them that ſit in Darkneſs, and in the Shadow of Death, to guide our Feet in the Way of Peace.* Iſai. 9. 2. Matt. 4. 16. Luke 1. 79.

Here we have three Remarkable Paſſages concerning the Light: Firſt, They that walked in Darkneſs, ſaw great Light. Again, They that dwell in the Land of the Shadow of Death, upon them hath the Light ſhined. Now if all that ſaw the Light, and all them likewiſe upon whom the Light hath ſhined, or doth now ſhine upon, did but Obey the Light, it would lead out of Darkneſs, without doubt, into Obedience. And I am afraid, many fall ſhort in their Obedience to the Light given them: For when the Light ſhines upon a People, it is, that it may be obeyed; it is, to bring them out of the Region and Shadow of Death; and not only ſo, but to guide their Feet into the Way of Peace.

Isai. 49. 6. *Isaiah* saith again, *It is a light thing, that thou shouldest be my Servant to raise up the Tribes of* Jacob, *and to Restore the Preserved of* Israel: *I will also give thee for a Light to the Gentiles, that thou mayst be my Salvation unto the End of the Earth.* And *Simeon* saith, *Mine Eyes* Luke 2. 30, 31, 32. *have seen thy Salvation, which thou hast prepared before the Face of all People: A Light to lighten the Gentiles, and the Glory of thy People Israel.* And *Acts* 13. 47. *I have set thee to be a Light to the Gentiles, that thou shouldest be my Salvation to the Ends of the Earth.*

Here it is we shall come to have the Benefit of the Death and Sufferings of Christ: John 1. 7. *If we walk in the Light, as he is in the Light, then have we Fellowship one with another, and the Blood of Jesus Christ his Son cleanseth us from all Sin.*

This is the Lord's doing, and it is marvellous in the Eyes of those that are Redeemed; that God should give his Son for a Light and a Leader, and to be his Salvation to the Ends of the Earth. Surely, in the Consideration of it, we ought to be humbled. What, Raise up the Tribes of *Jacob*, and Restore the Preserved of *Israel*, and give him for a Light to the *Gentiles* also! Yes; and for the full Discovery of his Light and Grace unto Redemption, *When the fulness of time* Gal. 4. 4, to 6. *was come, God sent forth his Son, made of a Woman, made under the Law, to redeem those that were under the Law, that they might receive the Adoption of Sons. And because ye are Sons, God hath sent forth the Spirit of his Son into our Hearts, crying, Abba, Father.*

And

And they that were afar off, and were ſometimes alienated, and Enemies in their Minds by wicked Works, hath God reconciled; and they that are reconciled and united to God, live to him in Spirit, and to his Praiſe, in Obedience and Subjection to the Light: For if we live and dwell in the Light, it will make a great Alteration, and work a great Change in us and for us; for the Apoſtle ſpeaks ſomething of this Change, when he ſaith, *Ye that were ſometimes Darkneſs, are now Light in the Lord*; they walk as Children of the Light, and bring forth the Fruit of the Spirit, which is in all Goodneſs, Righteouſneſs and Truth. Col. 1. 21. Epheſ. 5. 8, 9.

Thoſe that walk in the Light, will take heed to it, and alſo to their Words and Ways, and to their Converſations, to have them ordered aright in the Fear of God; it is thoſe that will hearken to his Voice, and to his Call: Though they have formerly been Aliens and Strangers; yet now, being converted and changed, are made Light in the Lord, and will walk in the Light of the Lord; and theſe will have Judgment in their Goings, and will ſhine in Righteouſneſs, and their good Converſations will appear, and they will know the Lord to ariſe upon them, as they hearken to him: For he ſaith, *Hearken unto me, my People; and give ear unto me, my Nation: For a Law ſhall proceed from me, and I will make my Judgment to reſt for a Light of the People*; that they may ariſe out of the Sleep of Sin, now Light is come: For it is ſaid to his Church, *Ariſe, ſhine, for thy Light is come, and the Glory of the Lord is riſen upon thee: And* Iſai. 51. 4. Iſai. 60. 1, 3

the Gentiles ſhall come to thy Light, and Kings to the Brightneſs of thy Riſing.

Here is the Viſitation of God by his Light again ſpoken of by that worthy Prophet *Iſaiah*, concerning the Gentiles coming to the Light, and Kings to the Brightneſs of the Ariſing of *Zion* (the true Church.) And to be ſure, if the Light (or Day-Star) ariſeth in our Hearts, then we ſhall ariſe and ſhine therein; and Fear towards God ariſeth, and our Light ariſeth out of Obſcurity; and Love and Obedience to this noble Principle of *Light* and *Truth* in the Inward Parts will increaſe; and then our Affections comes to be ſet upon things that are good, and upon things that are above, and upon things that are durable and ever-

Iſai. 60. 19. laſting: As *Iſaiah* ſaith, *The Sun ſhall be no more thy Light by Day, neither for Brightneſs ſhall the Moon give Light unto thee: But the Lord ſhall be unto thee an everlaſting Light, and thy God thy Glory.* And *Daniel* ſaith, *He re-*

Dan. 2. 22. *vealeth the deep and ſecret things; he knoweth what is in the Darkneſs, and the Light dwelleth with him.*

But what will thoſe do that Rebel againſt the Light, and are Careleſs, and that forget God? Thoſe that are Lukewarm, and are neither Hot nor Cold, their Candleſtick ſhall be removed; and thoſe that Rebel againſt the Light, ſhall be turned into Darkneſs; and that is Puniſhment enough, if they be but ſenſible of it: And the Careleſs, they will be at a great loſs, no doubt, if they Repent not; and that is not all, but the Voice of their Mirth, and the Voice of Gladneſs will be re-

moved,

moved, the Voice of the Bridegroom come to ceaſe; and the Wicked, and all that forget God, ſhall be turned into Hell, and God will rain Snares upon them; and thoſe that reject the Counſel or Call of God, ſhall be puniſhed, as the Lord by the Prophet *Jeremiah* ſaith; *Moreover, I will take from them the Voice of Mirth, and the Voice of Gladneſs, the Voice of the Bridegroom, and the Voice of the Bride, the Sound of the Milſtones, and the Light of the Candle.* Jer. 25. 10. For *it ſhall come to paſs, that he will ſearch* Jeruſalem *with Candles, and puniſh the Men that are ſettled on their Lees.* Zeph. 1. 12.

They that are ſettled on their Lees, are ſettled upon a wrong Bottom or Foundation; and they that are ſettled upon a wrong Foundation, will ſuffer loſs, and muſt be thrown down; and they that are ſettled upon their Lees, the Lord will puniſh. The Wicked ſhall not go unpuniſhed; neither ſhall the Carnal, or Formal empty Profeſſor, be excuſed: For they that are ſettled upon their Lees, are deceived, and will be thrown down. For *Babylon* ſhall be thrown down, and the Light of a Candle ſhall ſhine no more at all in her; the Voice of the Bridegroom, and of the Bride, ſhall be heard no more at all in her: *For by her Sorceries were all Nations deceived; and in her was found the Blood of the Prophets, and of Saints, and of all that were ſlain upon the Earth.* Rev. 18. 21, to 24.

And theſe are they that hate the Light, and hate to be Reformed, or Informed by it, the Carnal and Formal Profeſſors, that are ſettled upon their Lees, and Empty Notions,

and

and will not come to the Light; will not come to Christ, who is the Light: They are like to those, that Christ spoke of, that *searched the Scriptures*; for which, I understand, they were not Blamed; but Blameable, in *thinking to have Eternal Life* therein, but would not come to Christ, that they might have Life. And the reason why these hate the Light, and the Reproofs of it, is, because they love their Evil Deeds: *For they that do Evil, hate the Light*; neither cometh to the Light, lest their Evil Deeds should be reproved. But let us remember this, that *the Commandment is a Lamp, and the Law is Light, and the Reproofs of Instruction are the Way of Life.*

And these, that are settled on their Lees, heed not the Light, but are rather Enemies to it, and also to the People that walk in the Light: And they that are Enemies, and hate the Light, hate their own good. They that hate the Light, are either loose ungodly Livers, or such as are outside empty Professors, and (settled upon their Lees) have not a due Regard to the inward Appearance of Christ in Spirit, (neither to the Manifestation of it) though it be given to every one to profit withal; yet having not a due Regard, neither yielding Obedience thereto, is the cause of the Barrenness and Emptiness of all those that are settled upon their Lees; they do not take heed to the Manifestation of the Spirit: And if no heed is given to it, then these miss of profiting with it, and of the Advantage that is reaped by it.

And

And ſo we may ſay of the Light, that it is manifeſt; and they that take heed to its inward and ſpiritual Appearance, and that are faithful and true to the Manifeſtation of the Light, they know a Profiting by it, and ſee a Beauty in it, and receive Virtue from it, and behold an Excellency in it: For Light is manifeſt, bleſſed be God, and many have ſeen it, to their great Advantage and Comfort; and many have known the Appearance of the Lord Jeſus Chriſt in Spirit, to quicken and revive their Spirits, as they have walked in the Light, that makes manifeſt. *All things that are reproved, are made manifeſt by the Light; for whatſoever doth make manifeſt is Light.* Epheſ. 5. 13.

So that we ought to mind the Inward and Spiritual Appearance of our Lord and Saviour Jeſus Chriſt (in the Light) who hath *abolished Death*, and hath *brought Life and Immortality to Light through the Goſpel: Who is the bleſſed and only Potentate, the King of Kings, and Lord of Lords; who only hath Immortality, dwelling in the Light.* 2 Tim. 1. 10. 1 Tim. 6. 15.

Now thoſe that are turned from Darkneſs to Light, have great cauſe to be humbled, and to be thankful to God, that hath thus delivered them from the Power of Darkneſs; and not only ſo, but hath made them meet to be Partakers of the Inheritance of the Saints in Light: As it is ſaid, *Giving Thanks unto God, which hath made us meet to be Partakers of the Inheritance of the Saints in Light; who hath delivered us from the Power of Darkneſs, and hath tranſlated us into the Kingdom of his* Col. 1. 12, 13

dear

dear Son. For, *Thou hast* (saith *David*) *deli-*
Psal. 56. 13. *vered my Soul from Death; wilt not thou deliver my Feet from falling, that I may walk before God in the Light of the Living?*

We may observe, what great Labour and Travel of Soul and Spirit there hath been upon the Servants of God in Days past, that they might be delivered from Death and Darkness, and that they might come to walk before God in Humility, and in the Light of the Living; willing to bear the Indignation of the Lord, because they had sinned, until he brought them forth to the Light; as *Mi-*
Mic. 7. 9. *cah* saith, *I will bear the Indignation of the Lord, because I have sinned against him, until he plead my Cause, and execute Judgment for me; for he will bring me forth to the Light, and I shall behold his Righteousness.*

John 1. 7, 8, 9. Then *John* was sent of God *to bear witness of the Light, that all Men through him might believe.* John *was not that Light, but was sent to bear witness of that Light: That was the true Light, which lighteth every Man that cometh into the World.* And Jesus said unto them, *Yet*
John 12. 35. *a little while is the Light with you; walk while ye have the Light, lest Darkness come upon you: For he that walketh in Darkness, knoweth not whether he goeth.*

This is both certain and true, that if Men walk in Darkness, they know not whether they go: Therefore it is a seasonable Caution, and good Advice to us all, and that from the Lip of Truth, to *walk while we have the Light*; that is, while the Day of our Visitation lasts, and while the Lord strives with

us

us by his Spirit, to reclaim and convert us; that is, to turn us from Darkneſs, to the Light; and out of the Way of Error, into the Way of Peace.

For here is Exhortation and Warning given; in the firſt place, *Yet a little while is the Light with you*; in the next place, to *walk while ye have the Light*; and in the third place, a Warning, *leſt Darkneſs come upon you.* For if Exhortations and Warnings from the Lord, and from his Miniſters, be ſlighted; and the Viſitations of Chriſt, by his Light, not minded; and when he calls to Men, by his Holy Spirit, and it is not regraded; what can we think of ſuch a People, that thus ſlight the Reproofs of the Spirit, and caſt God's Law behind their Backs? Are they not like unto *Jeruſalem*, whom the Lord wept over, whom he would have gathered, and ſaved? *Oh Jeruſalem*, ſaith he, *thou that killeſt the Prophets, and ſtoneſt them that are ſent unto thee, how often would I have gathered thy Children together, even as a Hen gathereth her Chickens under her Wings, and ye would not.* Mat. 23.37. They would not hear his Servants, neither regard the Son: Like unto the Husbandmen in the Parable, that *Beat one, killed another, and ſtoned another: And other Servants were ſent, and they did unto them likewiſe. But laſt of all, he ſent unto them his Son, ſaying, They will Reverence my Son:* But inſtead of Reverencing him, they ſaid one to another, *This is the Heir, come, let us kill him, that the Inheritance may be ours.* What will the Lord of the Vineyard do to thoſe wicked Men? He will miſerably deſtroy them; and, Mat. 21. 35, to 41.

inſtead

inſtead of the Inheritance being theirs, it was let out to others, which ſhould render him the Fruits in their ſeaſon.

We may now conſider from this, what Diſappointments the Wicked meet withal, that Reject the Call of God.

It is hard, when we conſider it aright, that the Lord ſhould be willing to gather People from their Evil Ways, and ſave them from their Sins, and they will not be gathered, neither ſaved from their Evil Ways, and the Evil of their Doings. For this we ought to take notice of, and well conſider, That this Gift of God is not only given to ſave Men from Wrath, or from Puniſhment to come; but alſo from Sin, and from Evil-doing, which is the Cauſe of Wrath, and of God's Diſpleaſure. For the Angel of God appeared unto *Joſeph*, and ſpake to him, ſaying, *Thou ſhalt call his Name* Jeſus; *for he ſhall ſave his People from their Sins.*

Mat. 1. 21.

Now thoſe that are ſaved from their Sins, and from the Evil of their Doings, muſt take heed to the Light: *For the Nations of them that are ſaved, muſt walk in the Light*; and that is the Juſt Man's Path: For it is ſhewed already, that the *Juſt Man's Path is as a ſhining Light*; which Juſt Men now, as of old, do walk in, and in the Fear of God; and can ſay, *The Darkneſs is paſt, and the true Light now ſhineth: But he that ſaith, he is in the Light, and hateth his Brother, is in Darkneſs even until now: He that loveth his Brother, abideth in the Light, and there is no occaſion of ſtumbling in him.*

Rev. 21. 25.

1 John 2. 8, 9, 10.

Wherefore

Wherefore as God hath given his Light, and many have been (and are) the Publiſhers of it: That it may ſo prevail upon the Hearts of all, as that by it they may become Children of God, and Heirs with Chriſt of that Kingdom, which God hath prepared for them that Believe and Obey Him;

Is the ſincere Deſire of him, that wiſhes the Salvation of all Men.

William Robinſon.

FINIS.

Wherefore as God hath given his Light,
and many have been (and are) the Publishers
of it: That it may so prevail upon the Hearts
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dren of God, and Heirs with Christ of that
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So the sincere Desire of him, that wishes the
Salvation of all Men.

William Robinson.

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